THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"*Blessed is every one that feareth the Lord; that walketh in his ways*" (PSALM 128: 1).

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RESTORATION OF ISRAEL, THE WORLD'S SALVATION.

AMONG those who, like Simeon and Anna of old, are looking for the redemption of Israel, great interest is felt in the possible attitude of the Powers toward the question of making Palestine an independent state after the war. As previously stated in the *Star*, the opinion has been expressed by an influential English paper that Great Britain's interests demand that only a neighbor friendly to Egypt be permitted to establish himself in a country from which the Suez Canal can be menaced, and that if Palestine, for that reason, is turned over to the Hebrew race, the country should not be annexed, but neutralized. An Arabian paper, published at Cairo, expresses the same view, in the following:

"From geographical considerations Palestine is to Egypt what Albania is to Italy, or the Netherlands to Great Britain. Current events have proved that Egypt can be, one day or another, threatened from that quarter. Therefore it is absolutely indispensable for Great Britain that this country should become a neutral state, or be annexed. But the objection to a British occupation of Palestine is that, if the province opens a door on Egypt, it also holds the relation to this country of an exit, and the presence of a British garrison in Palestine would keep the inhabitants of Syria awake. So it is better to solve the problem by neutrality."

The London *Daily Chronicle*, endorsing this view, suggests that the prospective state of Palestine be placed under the protection of either Russia, France, Great Britain, or the United States. The paper, as quoted, says:

"Even were the new Zion to become an accomplished fact, and the Jews once more had a national hearth and home, provision would still have to be made for Christian guardianship of the Holy Sepulcher and other sacred places to which every year scores of thousands of Christians, chiefly from Russia, make a pilgrimage. We assume that a new Palestine, whether it be predominantly Hebrew or non-Hebrew, will at the outset

be a state with limited self-government rights under the protecting wing of some great Power. Who is that Power to be? France has traditional claims to the protectorate of Christian races in Asia Minor and has historic links with Syria. England is the protector of Egypt, and Palestine for ages has acknowledged the suzerainty of the Pharaohs.

"America has for many years displayed a wonderful enthusiasm for missionary and educational work in Asia Minor. That Palestine should be placed under the guardianship of one or the other of these Powers seems fairly obvious."

Perhaps the ideal solution of the problem of protectorate would be to make it a joint affair between the powers mentioned. Great Britain might very well overtake the protectorate alone, and there is no doubt that under the British flag the restored kingdom of Israel and Judah would flourish. France, too, would be a good protector of the future state. But the establishment, in the ancient City of David, of a kind of international court would be far better. It would also be due recognition of the interest all enlightened nations naturally have in the place where the cradle of their civilization stood.

But whatever the outcome may be of the discussion of the protectorate, when that question shall be actually brought up, good statesmanship will prompt Great Britain and her allies to proclaim the independence of Palestine, and to issue an invitation to the children of Israel to return to the land of their fathers. Cyrus, the king of Persia, when the time of the Babylonian captivity had expired, was moved upon to publish throughout his empire a permission for the Jews to go home and restore the Temple service, and he did this as an act of gratitude to God for the victories he had won over his enemies, as he expressly states: "The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem" (Ezra 1: 2, 3). That was a graceful act of acknowledgement of divine providence in the military and diplomatic achievements through which that prince rose to eminence and power. The nations now involved in a world-conflict may well celebrate the day of peace, when it shall dawn upon them, by following this noble example and saying to the scattered children of Judah that the day of peace shall be to them the beginning of their great year of jubilee. The empire of Cyrus, if compared with the allied countries to-day, was insignificant in extent, in population, and in wealth. There is all the more reason why they should present restored Palestine to God as an acceptable thankoffering for the blessings they enjoy as nations, when, through an honorable victory, they shall be in a position to do so.

God expected Cyrus to take the course he did. For, at least two hundred years before the birth of the Persian Prince, He inspired Isaiah to prophesy of him: "Thus saith the Lord * * * that

saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid" (Isa. 44: 24-28).

Does God expect Great Britain and her allies to make a similar decree to-day? Over two thousand six hundred years ago the same prophet, speaking of the final restoration of the Old Covenant people, gave this as the word of the Lord: "For I am the Lord thy God, the Holy One of Israel, thy Savior: *I gave Egypt for thy ransom*" (Isa. 43: 3). Has not God, in our own day, given Egypt to Great Britain? On the 19th of December, 1914, the Khedive of Egypt was deposed and another proclaimed Sultan over the land of the ancient Pharaohs, under British suzerainty. We must acknowledge the hand of God in this. He has given Egypt "as a ransom" for Palestine, as the Prophet expressly states. It rests with the nation that has accepted this "ransom" to restore the pledge to the owner. God expects Great Britain to do this.

The plans and purposes of the Almighty are not hidden. They comprise the restoration of not only Palestine but other Biblical countries. Isaiah says: "In that day shall there be a highway [a railroad?] out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (Isa. 19: 23-25).

To bring about what we may term this resurrection of the ancient stage of the world, where so important scenes of history once were enacted, and to give the people there a share in the blessings of civilization, in order that they may be prepared for still further advancement, is the duty of the nations to whom the Almighty has given the leadership of the affairs of the children of men in our day.

(TO BE CONTINUED.)

MINUTES OF THE NORWICH CONFERENCE.

THE Norwich semi-annual conference was held on Sunday, April 25th, 1915, at Victoria Hall, St. Stephen's Street, Norwich, England. There were in attendance: Elders J. M. Sjodahl and G. Merlin Southwick of the Liverpool office; Elders John M. Mills, Jr., and George H. Wheatley of the Nottingham conference; President William Werrett, Jr., and ten traveling elders of the Norwich conference.

Conference commenced at 10:30 a.m. by singing, "Come, let us anew our journey pursue." Prayer by Elder Benjamin Ward. Sacramental song, "We'll sing all hail to Jesus' name." The

sacrament was administered by Elders Joseph R. Standage and John G. Bullock. Appropriate music was rendered during the administration by Sister Edith Nimham.

President William J. Werrett, Jr., was the first speaker. He said it was not necessary for the saints to meet in a large building, in conference sessions. The one essential was to have the Spirit of God in our midst, and to worship as He directed. He told how gratifying it was to him to see so many present, to listen to the word of God through His servants, who were bearing testimony to the nations of the world of the meaning of the signs of the times, and to point out that the day was soon at hand in which we could look for the coming of the Son of Man, Jesus Christ, with flaming sword and fire.

Elder R. Fay Facer was the next speaker. He earnestly exhorted the saints present to obey the word of God, and to stand firm in the faith, as did Job, though we receive persecution from our fellowmen. He emphasized that God will hold men accountable for the talents given to them for their development and progression.

Sister Lizzie Elvin rendered a solo, "The children's home."

Elder John M. Mills, Jr., then addressed the congregation, expressing his joy for having the privilege of being a messenger of Christ in this land and enjoying the holy Priesthood. He referred to the attitude of our persecutors, illustrating it by the parable by Dr. James E. Talmage, of "The Bee" which was found locked in the office room, yet when the opportunity was given the little creature to escape death, it refused to leave its enclosure; so consequently was left to meet death. Like this little bee were the people in Noah's day. They came to a realization of the fact only too late, to find the angel's seal upon the door of the ark and it could not be unlocked to accommodate the eleventh-hour believer. Likewise, he said, will men be when Christ comes in power.

Closing song, "Earth with her ten thousand flowers." Benediction was pronounced by Elder Vern R. Ekins.

The afternoon session commenced at 2: 30 by singing, "Come, O Thou King of kings." Prayer was offered by Elder Henry Yates. Services continued by singing, "What was witnessed in the heavens?"

Elder William L. Pond presented the names of the general and local authorities of the Church, which were unanimously sustained.

Elder G. Sanford Pincock was the first speaker. He gave many scriptural references of an historical nature showing the benefits to be derived by keeping the commandments of God. Incidents were also related manifesting the awful consequences that would fall upon those who refuse to obey God's laws.

A solo was rendered by Sister Agnes Harrison, entitled, "Gates of the West."

Elder G. Merlin Southwick was the next speaker. He called attention to the conditions of the world to-day, and especially man's inefficiency in preaching the gospel, if he has not the power of God to direct him in the interpretation of the Scriptures. He related the appearance of God and His Son to Joseph Smith, telling the youth, in answer to his prayer, that none of the churches of to-day were established of God, but that they are an abomination in His sight. To think, he said, that men get authority to preach the gospel simply by reading the Scriptures, is erroneous; the only legitimate way to receive this authority was by a visitation from a messenger of God, conferring it upon man. He brought forth evidence revealing the fallacy of the doctrine that the heavens have been sealed to mankind because the Revelator, John, in the closing chapter of the last book of Revelation (22: 19), forbids man to add to or detract from the same.

The closing song, "Rock of Ages," was sung. Benediction was pronounced by Elder Charles W. Tonks.

The evening session commenced at 6:30 by singing, "Lo! the mighty God appearing." Prayer was offered by Elder Perry C. Hall. Singing, "We thank Thee, O God, for a prophet."

Elder George H. Wheatley was the first speaker. He expressed his feeling of gratification at being a representative of the Church of Jesus Christ of Latter-day Saints, and said he rejoiced to hear so many people sing, "We thank Thee, O God, for a Prophet," the rendering of which gave evidence that they were possessors of the true Christian spirit of peace and love, which Christ instituted by the wonderful organization which He perfected, He Himself being the chief corner stone, with apostles, prophets, elders, teachers, etc., as subordinates. If we were looking for the Church of Christ, why not look for these active officers?

Elder J. M. Sjodahl then addressed the congregation. He extended greetings of love and regard from President Hyrum M. Smith to the elders and saints; also greetings and encouragement from Sister Ida B. Smith to the sisters of the relief society. He then mentioned that he was very much impressed by the military aspects of the country in these eastern counties of England, and he could not but admire the young men who had answered their country's urgent call to go to the battle-field, laying down their lives on the altar of patriotism. He spoke of the war as part of God's plans to prepare the way for the coming of the Millennial reign of which all the prophets of God have spoken. He read part of the 4th chapter of Micah, and explained why the Mountain of the Lord's House was to be established in the top of the mountains and all nations should flow unto it, "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." The Lord, he said, shall then judge among the nations and rebuke many people, and nation shall not lift up sword against nation, neither shall they learn war any more.

On Saturday evening a Priesthood meeting was held at 3 Westlegate Street. Valuable advice and timely instructions were given the elders by Elders J. M. Sjodahl and G. Merlin Southwick.

WILLIAM L. POND, Clerk of Conference.

CHRONOLOGY OF THE WAR.

April 4.—The Dublin steamer, *City of Bremen*, torpedoed and sunk off Land's End. Four of the crew drowned. The reported intention of the Germans is to inundate a large area of Belgium north of Antwerp, in the neighborhood of the river Scheldt's passage over the Belgian-Dutch frontier. British merchant vessels sunk or captured since the beginning of the war till March 31: by cruisers, 4; by mines, 1; by submarines, 35; total, 40.

April 5.—The British steamer *Northlands*, of Cardiff, with a cargo of iron-ore, torpedoed at eleven o'clock when off Beachy Head. She sank in about ten minutes. The Grimsby trawler *Acantha* torpedoed and sunk off Longstone. The submarine commenced firing at the trawler when some distance off, and without giving any warning, the *Acantha* was struck below the water-line.

April 8.—The German converted cruiser *Prinz Eitel Friederich* surrenders to American authorities at Newport News, and is interned.

April 9.—The position of Eparges, which dominates the plain of Woevre, carried by the French, together with 1,500 metres of trenches. In Italy arrangements are made for popular demonstrations in favor of intervention. Austria is massing troops on the Italian frontier.

April 12.—H. M. destroyer *Renard* makes a dash up the Dardanelles a distance of ten miles. Heavy bombardment heard in the morning.

April 13.—A Zeppelin drops bombs over Bailleul, behind the lines of the allies. Three civilians were killed.

April 16.—Zeppelins hover over eastern Essex. Thirty bombs dropped at Maldon and vicinity in the morning; another raid reported from Sittingbourne in the afternoon.

April 17.—French airship drops bombs over Strassburg. The failure of the attack on the forts at the Narrows in the Dardanelles said to be due to the changed attitude of Greece, the Greek government having promised co-operation by land forces and failed to keep its word. The British transport *Manitou* attacked by a Turkish torpedo boat. The latter was captured and the crew interned. Greek ship torpedoed near Ymuiden.

April 18.—Serious encounter between Italian and Austrian troops on the border; one hundred reported killed. The battle for "Hill 60," near Ypres, ended in a complete British victory.

April 22.—All shipping and passenger traffic between Holland and the United Kingdom stopped "for the time being." Germans at Langemarck use asphyxiating gas against the enemy.

April 23.—Panic reported among the Turks along the coast of the Ægean Sea, on account of the landing of allied troops at Enos, a Bulgarian port.

April 24.—Bombardment of the forts at the Dardanelles resumed, land forces on the Gallipoli peninsula co-operating with the navy.

April 26.—All German attacks northeast of Ypres repulsed. The allies continue to land troops on the Gallipoli peninsula.

April 27.—The *Kronprinz Wilhelm*, a German armed liner, interned at Newport News, Va.

April 28.—French cruiser, *Leon Gambetta*, torpedoed and sunk by Austrian submarine, off the southern coast of Italy. Of 710 officers and men, 136 reported saved.

April 30.—Dunkirk, Belgium, shelled. A Zeppelin drops bombs on Ipswich and Bury St. Edmunds; several houses destroyed; no lives lost. Attempts to hit a moving train failed.

The following is a resumé of the Russian achievement since the beginning of the war, as published by the *Bulletin des Armee*:

1. From the outbreak of the war the Russian Army did its utmost to draw against it the largest possible number of Germans.

2. At the same time Russia crushed the Austrian Army before the Germans had time to move to the Eastern front forces that had been taken from the Western front.

3. In the months that followed, by the persistence of her action she determined the German General Staff to send against her several army corps, and obliged the enemy consequently to abandon all offensive movements on the Western front from November.

4. Notwithstanding the transfer of troops the Germans and Austrians attained no decision on the Eastern front. The Russians have constantly foiled Von Hindenburg, and Warsaw remains inviolable. The terrible losses sustained by the German units have shattered for a long time to come their power to take the offensive.

5. Simultaneously the Austrians suffered new defeats and Przemysl fell. The whole of Galicia is in the hands of Russia.

6. The entry into the fray of the Turkish army has not weakened the force of the Russian armies.

A WRITER in the *Manchester Guardian* says: "The moral poverty of the world must have struck many of us since the war began. Not any moral poverty in the rank and file. These are doing their duty like men. But the moral poverty of the leaders of men." He means that among the millions of professed teachers and preachers there is not one who can make his voice heard above the din of battle. Where the voice of inspiration is not heard, there is moral decay. Men become pygmies, morally. "Where there is no vision the people perish."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 6, 1915.

EDITORIAL.

HOME AND PUBLIC MORALITY.

PROFESSOR HALL, an American theologian, recently asked the question, "What progress has Christianity made after nineteen centuries?" That is a question which must occur to every thoughtful observer of the present conditions of the world. Before this barbarous war it was customary to boast of our "Christian civilization," but where is our boast now? Would anybody dare to point to the wholesale slaughter that is being practiced on land and sea, the ruthless destruction of property, and the crimes that always flourish in war-infested regions as the fruits of Christianity? Can the religious leaders of the so-called Christian world to-day face the Mohammedan, or the pagan world, and say: "We are the followers of the mild and lowly Nazarene, the Prince of Peace; follow our example; judge our Christianity by its fruits; do as we do?"

But, apart from the war, what progress has Christianity made? If our Lord should come suddenly, could we invite Him to a tour of inspection of our large cities, which are the centers of so-called Christian civilization, and feel confident that He would approve of our public morality, our business methods, our home life, our industrial conditions? What about the multitudes who toil and starve without hope? Could we present before Him in an endless parade the millions of God's children who are but scantily covered with filthy rags, the women sacrificed on the altar of lust, the public-house keeper, the corrupt politician and the grafter who lives sumptuously on the very life blood of the honest worker, and say, "These, O Lord, are thine own, and their condition is the fruit of nineteen centuries of Christianity?" Would He not weep over London, Berlin, Paris, New York, or San Francisco, as He wept over Jerusalem? Or, would He not rather pronounce judgment upon all such cities? In what respect are these modern communities better than Nineveh, or Babylon, or any of the great cities of old?

It has been customary to refer to the great work that is being done for the "betterment" of the growing generation, but is each generation morally "better" than its predecessor? American papers reveal a fearful condition in that country. Assistant District Attorney Moss is quoted, by the Buffalo *Enquirer*, as having said that New York's most dangerous criminals are "of the high school boy type," and the same thought has been expressed by

others who deplore the lack of moral training in modern schools. The newspapers report cases of well-to-do boys who band themselves together for the purpose of committing robbery, merely for the "romance" of it. Here, in England, notwithstanding the seriousness of the situation, the younger generation does not always appear to much better advantage. Hear the Bishop of Liverpool. Speaking at a conference on "Alcohol and War," a short time ago, his lordship, as reported in local papers, said, in part:

"A few Sunday nights ago I went to see my two sons off—one to the front and the other to the South of England—by the mail train. I saw there a sad sight, which I shall never forget.

"The departure platform at Lime Street was crowded from end to end. Here were three drunken sailors, with linked arms, rolling up to the train; here were soldiers, supporting each other, trying to find their carriages; here were friends, themselves half-intoxicated, seeing off half-drunken men whom they had treated. The whole place was a pandemonium.

"An officer, returning to the front, a complete stranger to me, said: 'What a disgusting sight! If these men were at the front they would be shot at once.'

"It was the saddest send-off I ever saw, and a scandal and a disgrace to a great city like Liverpool."

This is certainly not applicable to the soldiers generally, but occasionally it does not appear that the efforts put forth in the world—most of which are misdirected though well-intentioned—for the betterment of the growing generation have produced the desired effects.

Lord Shaftesbury, on one occasion, made the statement that a large percentage of all convicted criminals had at some time been attendants at Sunday schools, and it is claimed that disobedience to parents and criminality among the young has increased just as fast as the Sunday schools and "Christian" associations for the young have grown. This, of course, is not the fault of those institutions. But it is important to remember that neither Sunday schools, nor any other institutions, not even juvenile courts, can be a success if they are employed as a substitute for the truly Christian, God-fearing home. And there is where the trouble lies. God has, to a very large extent, been banished from the home, and altars have been set up to drunkenness and Sabbath-breaking; to frivolity and debauchery; to the worship of fashion, or of mammon; to selfishness and vain ambition, instead of God. People prefer a poor novel to the Word of God; a ragtime tune to a hymn of praise; a card game to some useful occupation, and so on, and that is the spirit in which children are growing up. When parents have no respect for divine authority, children will learn to disregard *all* authority, and the entrance upon a career of sin and crime becomes natural, in spite of all that Christian associations can do. God has delegated His power to parents, in order that

they may teach the children obedience, reverence, and respect for proper authority, and instil into their hearts kindness, unselfishness, a love of truth, and every other virtue. This fact the world has lost sight of. It is the home that is the foundation of both state and church, and if the home life is unsound, no structure reared on it is safe. The child's life in the home is the spring time. As the seed is sown, so the harvest will surely be.

J. M. S.

THE GENERAL CONFERENCE.

The Day of Resurrection.

(*Continued from page 272.*)

President Anthon H. Lund, who was the next speaker, referred to the fact that Easter Sunday commemorates the resurrection of the Savior, that Jesus conquered death and that life and salvation are held out to all mankind. The resurrection, he said, has been doubted, but to the Latter-day Saints it is a truth. They are grateful that Christ had the power to lay down His life and to take it up again, thereby giving hope to all mankind of a life after death. Easter is kept on Sunday, and not on any certain day of the month, to commemorate the fact that Jesus rose on the first day of the week. It is an institution that is generally accepted by Christians, although the exact date is not given, in memory of the resurrection. On Thursday night Christ ate the last supper with His disciples, on Friday He was crucified, and on Sunday He rose from the tomb. This event brings to mankind more joy than any event in all the history of the world. Christ and His disciples celebrated the feast of the passover, but the passover that is now celebrated brings life to all mankind, and not alone to the few who complied with the requirement that they sprinkle blood on the doorposts that the destroying angel may pass over without striking dead the firstborn of the family. Easter is named for a heathen goddess, and thus is perpetuated the pagan faiths of the world; but it is conceded to be in commemoration of the risen Lord, and Latter-day Saints join with the sects of Christendom in keeping this day sacred. Christ told His disciples after He had risen that He had not yet ascended to His Father in heaven. He had been to the spirit world to preach to the spirits in prison. Some believe there is no consciousness between death and the resurrection, but it is plain that Christ performed this mission in the spirit while His body lay in the grave. All mankind will come forth in resurrection, some in glory and others to a resurrection of condemnation, all according to the lives they lived while upon the earth. The Lord is just to all, and no soul shall say on the judgment day that he has not been dealt with justly.

Meaning of Easter.

The afternoon session was occupied by President Charles W. Penrose and President Francis M. Lyman. President Penrose who, notwithstanding his years, is hale and hearty, spoke of the significance of Easter. He read from Paul's epistle to the Corinthians and from the gospel of St. Luke.

"Christ ate with His disciples," said the speaker. "He was there with the same body that had been buried. He showed that He lived and was in the flesh and with bones, as in mortality. Yet when He appeared to them He was immortal. There is further testimony in the Book of Mormon, that Jesus appeared in the flesh. It is said there that Jesus appeared to the Nephites, and was there in the body. Also, when the Prophet Joseph Smith prayed to know which was the true religion, the Father and Son both appeared to him, and Christ talked to him.

"Jesus was the firstborn Son of God, and the greatest of all beings who ever dwelt upon the face of the earth. He was the only begotten Son of God, and like God He had a body. The Father and the Son and the Holy Ghost are three, and while the Father and the Son have bodies, it is plain that the Holy Ghost is a spirit.

"Christ is the great Word, the Son of the eternal Father. He was not Adam, as some would say, for He gave commands to Adam. God is our Father and our God, as He is Christ's Father and His God. Death came to us through Adam, and life came through Christ, for as Adam died, Christ was resurrected. Christ is the Resurrection and the Light, and we shall walk with Him in the light if we follow His commandments."

President Francis M. Lyman told of the pleasure it gave him to be present at such a well attended meeting, and said that he considered it a high privilege to be allowed to take part. He read a text from the Doctrine and Covenants, and then said, in part:

"The apostles are traveling elders, and so also are the Seventies. The Seventies are expected to join in the ministry of the Lord. The Seventies are not expected to go into the mission field at one time, but they should be ready to go at a minute's notice, just as the apostles are minute men."

President Lyman explained the manner in which the men are selected to go on missions to foreign lands or to do missionary work at home.

"With thousands of seventies in the Church," said the speaker, "it is time that they be given the right of way. Each should be allowed to go at least once on a mission, and some should go two or three times, according to circumstances. It took me forty years to finish my mission abroad, and the rest of the time I have been laboring at home, as have many others. I have always been ready to go, when called, at a minute's notice.

"There is work for the young men at home. Give them an opportunity to work there and at the same time that you are keeping them employed, train them for the other work that will come later. Each must accomplish something. Teach the young men the value of working, for when you help a brother you may benefit him, but it always benefits the one who does the work."

Second Day.

At the third session of the Conference, on Monday morning, the Tabernacle was again filled. Elders Heber J. Grant, Rudger Clawson, and Reed Smoot were the speakers. Elder Grant referred to the time he spent in the European mission as the happiest in his life, and advised the elders to testify to the world of the mission of the Savior and the Restoration through the instrumentality of the Prophet Joseph.

Elder Clawson said the kingdom spoken of by Daniel in his interpretation of Nebuchadnezzar's dream had been set up though the world knew it not, any more than it recognized the coming of the Messiah in the appearance of our Lord in the flesh. Joseph Smith, by divine authority, organized the Church 85 years ago. To-day there are 67 organized stakes, and between 600 and 700 wards. The Church is organized with a head who stands as Peter did with his counselors of old, next to Jesus the head, a quorum of Twelve Apostles, seventies, elders, priests, teachers and deacons, all holding the Priesthood of God, a total of 92,103. These men have been given a weapon with which to battle against evil—the gospel of Jesus Christ. When the great shock of battle comes, men will not be struck down and destroyed; they will be lifted up by this great body of Priesthood.

Elder Smoot referred to the fact that few people, comparatively speaking, believe in revelations from God, though the Latter-day Saints know that God has revealed Himself in our own age. He spoke of the Constitution of the United States as given by inspiration, as were also the many inventions for the benefit of mankind. He then spoke of Joseph, the Prophet. Huxley, he said, after stating in derogatory terms what he believed the Prophet Joseph Smith to have been, said he must have been considerable of a character, else he could not have gathered around him such a following. Josiah Quincy could not have been called a friend of the "Mormons"; yet he said Joseph Smith might yet be recognized as a great leader who exerted a great influence over the destiny of mankind. His character is attested by many who knew him as he was. President Brigham Young paid Joseph Smith a tribute, and, the speaker said his own father believed Joseph Smith to be a prophet of God, and the world will yet acknowledge him as a great leader and teacher. Let him be judged by his life, by his record, by what he accomplished and the world will come to know him in

his true light, said the speaker. The work Joseph Smith established will go on until it has accomplished the designs of the Lord. When it is accomplished there will be no more war, no more strife and contention.

Third Day.

The Conference came to a close with an address by President Joseph F. Smith, in which he expressed himself unequivocally in favor of Prohibition wherever it can be effected.

The speakers at the morning session were Anthony W. Ivins, George F. Richards, Joseph F. Smith, Jr., and James E. Talmage, of the Council of Twelve. The time of the afternoon session was occupied by Elders Seymour B. Young, Brigham H. Roberts, Jr., Golden Kimball and Rulon S. Wells, of the First Council of Seventies. Presiding Patriarch Hyrum G. Smith offered the closing benediction.

Elder Anthony W. Ivins referred to the missionary work done by the Church in the United States, in Canada, Mexico and the South American countries. The missionaries, he said, have crossed the ocean and have preached the gospel in Germany and Belgium, a limited amount in France, in the British Isles, in the Holy Land, where Jews have been brought to the fold, and in Turkey and in India. Not much has been done in China, but the gospel has been carried to Japan and to all of the Polynesian islands.

"Greater multitudes," he said, "may have been converted in other dispensations, but no greater work has been done in all the history of the human race. But although the gospel has been preached almost everywhere, there are millions who never have heard it or have looked upon the face of one bearing the Priesthood. All is not done. No man nor any people may sit down and say all is finished. To contemplate the future means the consideration of millions who have not heard the word of the Lord. The scattered remnants of Israel must all be gathered together. There are millions of them. The Lamanites, to whom God has made great promises, shall hear and accept the gospel and shall inherit the blessings promised to them through their forefathers. That great mission is upon this people—the Lord expects it of the Latter-day Saints, and will hold them responsible.

Elder George F. Richards spoke of the resurrection and salvation through faithfulness to the commandments of God.

Elder Joseph F. Smith, Jr., testified to his belief in the gospel, and in the divinity of the mission of Joseph Smith.

"I have accepted all of the doctrines of the gospel," he said, "and I believe in the principle of prayer. The Lord intends to save all men, and He will save all, except those who reject salvation of their own free will. I do not believe that man is saved

here, but he must endure to the end. He will have another opportunity to hear the gospel in the spirit world. This will be continued until the time when every knee shall bow and every tongue confess faith in God."

The doctrine of the marriage covenant was discussed by the speaker, who declared that when members of the Church have gone to the house of the Lord and been married, the union shall endure in the life to come.

"There should be no quarreling or backbiting," said Elder Smith. "We should not be jealous of one another or have a feeling that we should not forgive. There is no place in Zion for the sinner, except he is a repentant sinner. We should protect from and warn one another of danger, and stand together for truth against the world."

Elder James E. Talmage spoke of the good of service, and declared that devoting oneself to scriptural study did not count as full service for God. We must attend to temporal things, he declared.

"We recognize the Son of God," said he, "in the spirit and in the body. Christ combined the attributes of His mortal mother and His immortal Father. The simplicity of our doctrine has shocked many, but truth frequently shocks because of its simplicity and its grandeur." The speaker discussed the common understanding of the phrase, "Son of Man," in which way Christ refers to Himself in the Bible, but in which way no other writer or speaker there referred to him. He declared that Christ was the Son of Man for, as man is, God once was, and as God is, man may be. "We know that Christ is God, and that He lived on earth as a man, and we may follow Him in glory."

Elder Seymour B. Young gave an ardent testimony and related some of the early trials of the Church as told to him by his father, Joseph Young, who was a brother to President Brigham Young and a close companion to him.

"I remember well," the speaker said, "hearing my father tell of some of the miraculous things that occurred in Missouri and in Illinois. Once they were sent into Missouri by President Smith when the people there were not friendly to them. President Smith assured them that the Lord would bring them safely back, and He did. They were in imminent danger at one time, and in the evening they feared that their assailants would cross an intervening stream and do them bodily harm. But the Lord sent a great rainstorm, which flooded the stream, and they departed in safety the next morning.

"A company of saints at one time was stricken with Asiatic cholera. Of the little group fourteen died within three days. Joseph and Hyrum tried to allay the ravages of the disease by the laying on of hands, but the evil spirits were so strong that the brothers were thrown back on the ground in pain. But they

grasped each other's hands and struggling to the knees prayed. The two remained in this position for some time, when Hyrum sprang to his feet and declared he had a vision of his mother praying for her boys at home, and that in the vision he also was informed that the prayer was answered. Those young men were rescued through the faith and prayers of their mother, as so many have been saved through the prayers of devoted mothers.

"It pleases me also to testify regarding the changes that have taken place in Jackson county, Mo., where at one time we seemed to have no friends. People there have come to know us now, and they are our friends. We have a mission headquarters at Independence, where Joseph Smith, the Prophet, blessed the ground for a temple to the Lord. But not only are the saints there our friends, but all of the people, whether they agree with us or not, recognize us as good citizens and welcome us among them."

Elder Brigham H. Roberts spoke of the necessity of missionary work and referred to instances in the history of the Church in which missionary work had saved the Church when it was in its most trying periods. He told of the converts derived from foreign fields through the efforts of the first missionaries. These missionaries had gone there when they were needed, apparently, at home, he said, but they had been called to go and they went, and because they answered the call they were of inestimable service to the Church both at home and abroad.

Elder J. Golden Kimball continued on the subject of missionary work, and Elder Rulon S. Wells followed on the same subject.

Church Authorities.

The General Authorities of the Church as sustained by the Conference, on April 6th:

Joseph F. Smith, as president.

Anthon H. Lund, as first counselor in the First Presidency.

Charles W. Penrose, as second counselor in the First Presidency.

Francis M. Lyman, as president of the Council of the Twelve.

As members of the Council of Twelve—Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage.

Hyrum G. Smith, as Presiding Patriarch.

First Council of Seventies—Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as presiding bishop, with Orrin P. Miller and David A. Smith as his first and second counselors respectively.

Joseph F. Smith, as Trustee-in-trust for the Church.

Anthon H. Lund, as Church historian and recorder. Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr., and August William Lund, assistant historians.

As members of the General Church Board of Education—Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney and Francis M. Lyman.

Arthur Winter as secretary and treasurer to the General Church Board of Education.

Horace H. Cummings, general superintendent of Church Schools.

Board of Examiners for Church Schools—Horace H. Cummings, chairman; George H. Brimhall, Willard Young and C. N. Jensen.

Auditing Committee—William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft and Joseph S. Wells.

Tabernacle Choir—Evan Stephens, conductor; Horace S. Ensign, assistant conductor; John J. McClellan, organist; Edward P. Kimball and Tracy Y. Cannon, assistant organists; George C. Smith, secretary and treasurer; Noel S. Pratt, librarian, and all the members.

Duncan M. McAllister, as clerk of the conference.

(TO BE CONTINUED.)

FROM THE MISSION FIELD.

Change of Address.—The address of the headquarters of the Scottish conference has been changed to 311 West Princess Street, Glasgow, Scotland.

Release and Departure.—Elder John H. Cooper, who has been laboring in India, has been honorably released and sailed for home April 21st, 1915, per s.s. *Megantic.*

Baptisms.—A baptismal service was held in the Latter-day Saints' Chapel, Handsworth (Birmingham conference), on Saturday, April 24th, 1915, when three souls entered the fold of Christ. Elder J. Fred Swinger and President Ferry J. Faux officiated.

DIED.

MATHERS.—At Belfast (Irish conference), January 8th, 1915, Margaret Mathers. Deceased was born at Ballinderry, County Antrim, Ireland, April 4th, 1851, and was baptized October 18th, 1908. Sister Mathers was a faithful Latter-day Saint.

CONTENTS:

Restoration of Israel, the World's Salvation 273
Minutes of Norwich Conference 265
Chronology of the War 278
Editorial:
Home and Public Morality 280
The General Conference... ... 282
From the Mission Field 288

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